

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XIV.—NO. 17.]

HARTFORD, SATURDAY MORNING, MAY 9, 1835.

[WHOLE NO. 693.]

THE CHRISTIAN SECRETARY.
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HARTFORD, CONN.

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MISSIONARY INTELLIGENCE.

From the Am. Bap. Magazine for May.
DEATH OF MISS CUMMINGS.
Mr. Brown to Messrs. Kincaid and Cutler.
Maulmein, Aug. 9, 1834.

Dear Brethren,—
I am very much indebted to you for your
kind letters, which were received last Thurs-
day. They found us mourning under an afflict-
ing stroke, which will be severely felt by you
all. Sister Cummings has ended her labors.—
She died at our house last Sabbath morning, a
little before 10 o'clock. She came down from
Chummaerah the Tuesday previous, very sick
with the jungle fever. The next day she ap-
peared to be somewhat revived, but on Thurs-
day night her fever returned, accompanied with
violent delirium, which lasted about 24 hours.
Saturday she was free from the fever, but ex-
ceedingly weak; and inclined to sleep during
the whole day. Some hopes were entertained
that her fever would not again return, but about
day break we were suddenly called by the
watchers, when it appeared evident that the
powers of nature had sunk under the disease,
and that death was rapidly stealing on. She
lingered till near 10 o'clock, when, without a
struggle, she quietly surrendered her spirit into
the hands of her Maker.

Her disease was so violent for the last three
or four days, that we had little opportunity
to learn her feelings while in the immediate
prospect of death. For the last few hours, she
was unable to speak. But we had a surer evi-
dence that hers was a happy death, than words,
however joyous or triumphant, could have fur-
nished—the evidence of a godly life. She was truly
a godly woman, and amid all her loneliness
and trials, amid all her toils amongst the sons
of the wilderness—without a friend to assist her
or even a white face to look upon, we had seen
her uniformly calm and patient, self-denying
and heavenly-minded; and now at the close of
her sufferings, though she gave no word or to-
ken to her earthly friends, yet we knew when
we saw her lips become motionless in death,
that in the regions above, angels were welcom-
ing her as a sister spirit, to their holy company,
and the Saviour himself was extending his arms
to receive her as his own dear child.

She does not appear to have been in the
habit of keeping a private journal. Indeed,
she did not leave behind her a scrap of her com-
position on any subject, except a few memoranda
set down in a table after the manner of a
counting house almanack which it seems she
prepared and set down in her account book ev-
ery year. Appended to this table for 1834, is
the following striking note:

"Jan. 2. Thus have I completed an alman-
ack for 1834. I have written it with the im-
pression that some of the blank lines may be
filled up with the record of my own death. If
any, which I cannot tell. Lord Jesus, pre-
pare me for thy coming. A vile sinner, I
cleave to thy cross, and implore pardon thro'
the merits of thy death. That I have hitherto
lived no more to thee, is my pain, my grief.—
Thou hast, by thy good providence, led me into
this wilderness, and here hast thou oftentimes
spoken comfortably to me. I bless and adore
thee for thy great goodness. Who of all thy
daughters is more highly favored! And now,
Lord, come unto me, and make thine abode with
me. Without thee I am a lonely being indeed;
but with thee, no one less so. Thou art my on-
ly hope, my only inheritance, my God, my all."

She was down at Maulmein the latter part of
April, and had considerable hesitation whether
to return, or remain here till after the rains,
as prudence no doubt would have dictated.—
But the Karens were dear to her heart, and
she thought she might at least go for a few
weeks, and if attacked with fever, return soon
enough to escape its violence. It appears that
from the time of leaving this place, she enjoyed
unusual peace of mind. In a letter to Mrs.
Brown while on her way up, she writes, "I feel
myself a pilgrim and am happy." She reach-
ed the scene of her labors, and became so en-
gaged in her work that when the rains came on,
she felt as though she must stay as long as pos-
sible, and so lingered till she found herself at-
tacked with the fever.

She called her little flock together, and gave
them her farewell, expressed her willingness to
live or die, just as God should appoint, and
hurried away from the pestilential atmosphere.
She arrived here in one day, and we had Dr.
Richardson immediately called, and every
means was tried to break the fever; but it was
too late, and her precious life, like a jewel drop-
ped into the ocean, is gone! I do hope this
melancholy event may be a solemn warning to
us all, to do every thing in our power for the

preservation of our health. But she is gone,
and she is happy; and we will not mourn as
being comfortless; for we know that God is
able to carry on all his gracious designs, and will
carry them on in converting these Burmans and
Karens to himself. I am glad to hear by your
last letters that you are all some better than
you have been; but I fear that your health and
constitutions will not be able to bear up under
the hot climate of Ava.

Praying that you may be directed in all your
steps by him whose wisdom is perfect, and who
knows how to direct all things, I am, my dear
brethren and sisters, yours, &c.

NATHAN BROWN.

MR. JUDSON TO DR. BOLLES.
Maulmein, June 30, 1834.

Rev. and Dear Sir,—

During the last six months, nine persons have
been added to the baptized Karens north of
Maulmein, as noticed in my last, and seven to
the Burman church in this place. In the latter
number is Mah Yay, wife of the Moung
Shway Moung, who accompanied bro. Wade in
his late visit to America. I hoped that, after
finishing the translation of the Old Testament,
I should have a little leisure; but the endless la-
bor of revising it for the press, (about one quar-
ter is now printed,) the care of the Burman
Church, in this place, which now consists of 80
members, and the various avocations incident
to missionary work, keep me so closely en-
gaged that I have no time, even to make such
communications to the Board, as in duty bound
to do.

Yours, faithfully,

A. JUDSON.

From the Southern Baptist.

We took occasion on last Friday, called by
the Catholics Good Friday, to visit their Cath-
edral, and our heart was sickened with the idol-
atrous worship to which we were a witness.—
We almost fancied ourselves in a heathen land.
We saw the bishop in his pontifical robes,
walking through the aisles, in a procession of
many priests, whilst two of them, walking back-
wards, cast incense upon him. But worse than
this, we saw laid upon a cushion, an image, and
around him gathered the worshippers, men,
women and children, black and white, who in
succession prostrated themselves to the ground,
and kissed each foot, each hand, and the side
of the idol. And among the deluded idolaters
we saw one who was once a Protestant. Great
God, thought we, is this Christian America? Is
this enlightened Charleston? Can it be possi-
ble that this is the land of Bibles; men have
not yet learned that God has commanded,
"thou shalt not bow down to any graven im-
age, nor the likeness of any thing that is in
heaven above, nor on the earth beneath?"—
Surely it behoves those who love the souls of
men, to remember in their prayers, these idolat-
ers in a Christian land.

THE BAPTIST DELEGATES FROM ENGLAND.

As various conjectures have been expressed
with regard to the object had in view by the
Baptists in England, in sending a delegation to
the Baptist General Convention of the U. States,
with a view to give information to all interested,
and that it may be every where known what
official character is sustained by our brethren,
Cox and Hoby, we publish the following com-
munication, addressed to the General Con-
vention by the English Baptist Union, and borne to
us by these brethren. The hearts of Ameri-
can Christians cannot fail to respond to every
sentiment of this highly interesting document.
—*Rel. Herald.*

ADDRESS

Of the Baptist Union, assembled in New Park
Street Chapel, London, June 18, 1834, to their
brethren composing the Baptist Triennial Con-
vention, meeting at Richmond, Va. April 27th,
1835.

Beloved Brethren,—

The gospel is a source of many mercies to
mankind, but one in particular, demands our
grateful remembrance on the present occasion.
It awakens, by its spirit and doctrines, a dis-
interested benevolence, resembling that which
distinguished its Divine Founder. The hearts
of its followers are thus united by a bond of
spiritual sympathy, their sorrows are divided,
their joys are multiplied, and, while under the
influence of holy hopes and desires, they long
for the salvation of their fellow immortals, they
are combined in indissoluble bonds, with those
who are born of the same spirit, and who cher-
ish the expectation of inheriting the same glo-
ry.

In this imperfect state, therefore, when the
servants of our Lord are separated from each
other, sometimes by physical, and at other times
by moral causes, we embrace, with pleasure,
the opportunity of addressing you, afforded by
your Triennial Convention. We are separated
from you, brethren, by the ocean of mighty
waters; but we are united to you by a love
which many waters cannot quench. Our de-
scent is one, our faith is the same, and our mu-
tual hope is fixed on the same eternal glory.—
We rejoice in the same ordinances of our ex-
alted Lord, and feel that our duty and privilege,
alike impel us to address you, both to express
the interest we take in your welfare, and that

we may learn from you more fully the grace
you now experience.

You will permit us, beloved brethren, cordi-
ally to congratulate you on the high privileges
you possess, beyond so many of the nations of
the earth. We revert to the period when the
"Pilgrim Fathers," driven by intolerance,
took up their residence in your now happy
country. With holy delight and gratitude
we exult in the formation of your first
state on the broad principle of entire civil and
religious liberty, by Roger Williams, a member
of our own denomination. In your numerous
and flourishing churches, in the extension of
divine truth, and in those revivals of religion
with which you have been so happily favored,
we see the blessed fruits of voluntary Christian
zeal; we exclaim, "what hath God wrought!"
and devoutly pray that your distinguished pub-
lic spirit, your union and brotherly love, and
your benevolent efforts for the spread of the
gospel, may be long continued and great-
ly multiplied. Much of your success in the use
of the simple but powerful means of grace we
ascribe, under the influence of the Holy Spirit,
to your perfect freedom from the incumbrances
of a State Religion. And we devoutly trust
that, unimpaired in their energy and efficiency,
your high privileges will be transmitted to the
latest generation.

Persuaded, brethren, as we are, of your
warmest affection towards us, and of the deep
interest you take in our welfare, which has been
fully shown by the brethren who have visited
our shores, and by all your publications, we will
briefly state to you our present circumstances
and prospects. You must be fully aware that
many things with which you are practically ac-
quainted, combine in this part of the world to
retard the advancement of our prosperity.—
Events, however, transpiring in rapid suc-
cession, prove that these impediments are lessen-
ing, and that far more correct views of the
spirituality of our Lord's kingdom are begin-
ning to be cherished, which will, we trust, ere
long be prevalent around us.

In addition to the evils without our im-
mediate pale, there have been those within it which
have tended to diminish our success. We have
had to deplore the great influence of erroneous
opinions, in reference to the moral government
of God, and the obligations of man; the abuse of
doctrines which are dear to our hearts as illus-
trating the sovereign love of Jehovah, which
have been unhappily perverted, so as apparent-
ly to destroy the accountability of human be-
ings; and the encouragement of a ministry with
less mental culture and information, than the
state of society demanded. We bless the Great
Head of the Church that we see these evils rap-
idly diminishing, and more scriptural views and
holier practices becoming prevalent. The re-
sults are already encouraging. The number of
our churches has increased within the last 40
years, more than three-fold; so that we have
now certainly not less than 1,000 churches,
most of which are supplied with pastors.—
These churches probably contain from 90 to
100,000 members. We rejoice that very near-
ly the whole support flourishing Sunday schools,
and aid in various ways, the extension of the
gospel around them; while Bible Classes,
which God appears so greatly to have owned
among you, are growing up among us.

We bless our Heavenly Father for the success
with which he has been pleased to honor our
public Societies. Our Home and Foreign
Missions—our societies for the diffusion of di-
vine truth in Ireland, and on the continent of
Europe, with our colleges for the education of
the rising ministry, are all favored with support,
with usefulness, and with prospects unenjoyed
at any former period of their history. Every
year deepens our conviction that while we hon-
or God by extending his glory, he will honor
us with increasing personal enjoyment, and
with growing success in the accomplishment of
his great designs.

We cannot, beloved brethren, pass from this
topic without expressing our high gratification
excited by the kind sympathy you have mani-
fested towards our Irish Society, and the affec-
tionate esteem you showed towards our brother,
Rev. Stephen Davis. We accept these ex-
pressions of your Christian benevolence, both as
indicating your zeal in the common cause of
extending the Gospel, and as showing your re-
gard to us as a denomination. The value of
your donations was exceedingly enhanced, by
being given at a season when they were so es-
pecially needed, and by the cheerful prompt-
ness with which they were afforded. We regret
to add, that the Society you thus so materially
assisted, is yet burdened with a heavy debt, and
has greatly suffered from the death of its re-
vered Secretary, the Rev. Joseph Ivey.

We trust, dear brethren, that you will unite
with us in praise to our Heavenly Father, for
the many things which claim our gratitude.—
Our lot is cast in the most eventful times which
have ever passed over our country. We feel
more urgently called upon than at any previous
period, to oppose Infidelity and false religion
at home, and to join the ranks of the Christian
church at large, in destroying the heathenism
and superstition which yet govern so large a
portion of the earth. We witness the efforts
daily increasing in number and in power, to
separate in our country the unholy union be-
tween the church and the world; and trem-
blingly alive to our responsibility and our dan-
gers, we implore the millions of our beloved
brethren across the Atlantic, to "pray for us."
Entreat, we beseech you, our Father and your

Father, our God and your God, that in this great
contest we may be preserved from the defile-
ments of the world, and may hate even the
garment spotted by the flesh. Implore that on
us the spirit of our God may descend, that we
may exemplify the pure and enlightened prin-
ciples of Christianity, and constrain the ene-
mies of the truth to glorify our Lord.

And now, beloved brethren, we repeat the as-
surance of our warmest affection for you. We
sympathize in all your joys and your sorrows,
we earnestly pray that you may enjoy the pre-
sence of the Great Head of the Church in all
your assemblies; and that wisdom and power
may be bestowed upon you; and finally, we
entrust our God, that our mutual piety, zeal,
and devotion, may be sanctified by his Spirit to
the advancement of his glory throughout the
world. Never may our labors cease, till the
earth be filled with his glory.

Brethren, the grace of our Lord Jesus Christ
be with you all. Amen.

We are, beloved brethren, yours, in the faith
and service of our blessed Redeemer.

Signed by order, and in the presence of the
Baptist Union, in New Park Street Chapel,
London, June 18, 1834.

F. A. COX, LL. D. Chairman.

W. H. MURCH, } Secretaries.
Stepney College,
JOSEPH BELCHER, }

W. Newman, D. D. }
Jno. Eust. Giles, } Committee.
Charles Stovel,
Thomas Price,
Thos. Thomas, }

A Thoughtful Scholar.—A gentleman, in a
visit among the poor, met with one of his little
Sabbath school scholars, a little girl not six
years old, who had just begun to read in the
New Testament. The child being fond of sing-
ing, was anxious to possess one of the school
hymn books, which the gentleman kindly pro-
mised her, on condition that she would learn to
read the fifth and sixth chapter of St. Matthew's
Gospel within the space of a fortnight. The
little girl immediately undertook the task, and
having brought her two chapters to the gentle-
man, began to read; but when she had finish-
ed the first 12 verses, he caused her to stop in
order to inquire of her, which of the qualities de-
scribed in the beatitudes she should desire most
to possess.

She paused a little, and then replied, with a
modest smile, "I would rather be pure in
heart."

The gentleman asked her wherefore she
should choose this blessed quality above all the
rest. In reply to which, she answered to this
purpose: "Sir, if I could but obtain a pure
heart, I should then possess all the other good
qualities spoken of in this chapter."

Reader, could you have made such an an-
swer as this? Perhaps you could not; let me
entreat you to seek to be made like the child
who gave this answer.—*S. S. Anecdotes.*

How the Boys of Illinois do.—"I know some
little children who stay away from the Sabbath
School when the weather is cold, or it rains a
little, or they do not feel inclined to go. Some
who live in towns where they are two or three
squares from the school house, think it too far
to go. Now the children in thinly settled parts
of the country, do not let such things hinder
them. One of the Agents sent by the A. S. S.
Union to establish Sabbath Schools, found, in a
school at Bluffdale, two boys, one about 12, and
the other about 10 years old, who come eight
miles on foot to the school, and crossed the Il-
linois river. They also attend steadily. They
said, "There is no other school for us to attend;
but few settlements are made near our father's,
or get it here, and we hope to get as much as
boys in this country generally do."—*S. S.
Treas.*

"I have enlisted during the War."—I asked a
Sunday School teacher if he expected to continue
his efforts of that kind during life; "Cer-
tainly," says he, "unless Satan's kingdom is
destroyed first; I have enlisted during the war."
A good example for others.

In the spirit of the above resolution, a faith-
ful teacher in London, attended Sabbath School
40 years, and was absent only three Sabbaths.
—*Id.*

Martyrdom of a Little Boy.—"Church his-
tory furnishes us with the following instance of
early piety.—At Caesarea in Cappadocia, a
child named Cyril, in a time of heavy persecu-
tion, called continually on the name of Jesus
Christ; and neither threats nor blows could
divert him from it. Many children of his own
age persecuted him, and his unnatural father,
who was a heathen, turned him out of doors.
At last they brought him before a judge, who
both threatened and entreated him; but he
said, "I rejoice to bear your reproaches; God
will receive me. I am glad that I am expell-
ed out of our house. I shall have a better man-
sion. I fear not death, because it will intro-
duce me to a better life." In the end, he was
condemned to the flames in the full expecta-
tion that he would recant and save his life; but
he persisted, saying, "Your fire and your sword
are insignificant. I go to a better house, and
more excellent riches. Despatch me present-

ly, that I may enjoy them." They did so, and
he suffered martyrdom amidst a throng of won-
dering spectators."

CLASS MEETINGS.—The editorial article in which we
some weeks since recommended these meetings to the
Baptist churches, soon found a favorable response in
the Christian Advocate and Journal. The Western
Methodist, published at Nashville, Tenn. has copied
the article at length, introduced with the following
remarks. We insert them to show the benefits of
such meetings, and their willingness that other denomi-
nations should be blessed in the use of the same
means. We do not mean by these blessed meetings
to strike at anything amongst us but spiritual pov-
erty.

BAPTIST CLASS MEETINGS.

The Hartford, Conn. Christian Secretary, an
ably conducted Baptist paper, contains the fol-
lowing article in relation to the introduction of
class meetings in that large and influential de-
nomination. We heartily hope that the pro-
ject will take effect, and that they may fully re-
alize the full and glorious benefits of the meas-
ure.

Our Methodist classes are composed of from
12 to 20 (and sometimes more) church mem-
bers, or those serious persons who have been
admitted to six months' probation for mem-
bership granted by our church to those who are
penitent for sin and have a sincere desire to
flee from the wrath to come; the females are
classified by themselves and the males by them-
selves; over each class the preacher in charge
appoints a pious and discreet brother as a lead-
er, who meets with his class once a week and
inquires into the spiritual state and growth in
grace or the progress of the penitent seeker, of
each one present—of all which the leader
makes report at the weekly or quarterly official
meetings, the leader being, ex officio, a mem-
ber of the quarterly conference.

Many and many are the burning and shining
lights which have been raised up into the min-
istry from the band of class leaders. Each
leader will soon, if he perform his duty, feel his
heart gather round the eternal interests of his
little charge, and he will love them with more
than an earthly love, as he watches their spiri-
tual progress and sees the Christian virtues of
his class unfold and bloom beneath his eye.

There are probably more than 30,000 class
leaders in the Methodist church in America—a
phalanx of moral power which forms the nucle-
us of our extended and gigantic establishment.
We can never forget that Methodism was born
and baptized into its glorious destiny of duty in
a class meeting; and for many years the soul
and body of Methodism in the established chh.
of England existed only in the soul-reviving
class room, while she united with the govern-
mental church in the stated and public ordina-
nces of religion.

Shall we object if our Baptist, Presbyterian,
and Episcopal brethren adopt our form of class
meetings? No; we will glory in their access-
ion to a means of grace so refreshing to the
inner man.

We have veteran class leaders in our con-
nection, who have had the charge of classes
for 30, 40, and even 50 years. What have such
seen? Souls have ripened under their charge,
have borne immortal fruit, and have been taken
home to glory. Many a leader has a larger
class in heaven than he has on earth. Blessed
be God! Let other Christians come into
this measure so as fully to provoke us to a burn-
ing emulation lest we be outrun in the race of
godliness.

For the Secretary.

Mr. Editor,—

We observe in the Secretary the insertion of
a communication from the "Christian Witness,"
a paper recently established in Boston, under
the signature of "A Friend to Convocations,"
and dated from G— C— Rectory, up-
on the subject of a protracted meeting held by
the Episcopalians, in this village, some time
since. This communication met our view soon
after it appeared in the "Witness;" but from
a supposition that its circulation was limited,
connected with an extreme reluctance to em-
bark in anything like a controversy, we were,
at that time, induced to pass it without notice;
but as an extended circulation is given to the
article, we can no longer, in justice to ourselves,
remain silent under the unfounded reproaches
it conveys upon the good people of this village,
lest that silence may be received by those who
are strangers to us as an evidence of their
truth.

We quote the following paragraph from that
communication, to which our remarks will be
principally, for the present confined.

"Pawcatuck, or Westerly, is a small village
on the western border of Rhode Island, only a
few miles from Stonington, Conn. Its popula-
tion does not probably differ much from eight
hundred or 1,000. It is a place of considerable
business, and the residence of a number of fam-
ilies of cultivated minds, refinement and intelli-
gence. To the more business or worldly men,
Westerly, in times past would have possessed
many strong attractions. But he who loved the
ways of Zion, who prized the Sabbath and sanc-
tuary privileges,

"Her sweet communion, solemn vows,
Her hymns of love and praise,"
would have seen much to deplore there.

In the neighborhood of this village, there has
been for many years a numerous congregation

of Sabbatarian or Seventh-day Baptists. Several families of influence attached to this denomination, resided in Westerly. By an act of the legislature, designed to extend entire religious freedom to the Seventh-day people, all restrictions in relation to working on the first day of the week, have for many years been removed from the inhabitants of this and the adjoining town. The consequence has been that a part of the people work on Saturday and a part on Sunday. In this village, on the Lord's day, several of the stores are always open; the streets filled with teams and loads of various stuff brought from the country, exhibited the same business aspect of any other day. The result was, as a person who had been educated a Sabbatarian, remarked to me, "They had no Sabbath at all there." The effect of this, as may well be conceived, was very deleterious. Perhaps there is not another institution of the gospel that exerts a more salutary moral influence than the Christian Sabbath. But this was not the only barrier in the way of the spiritual improvement of this village. Although its population was so numerous, there was no Christian church, or organized society of any particular religious denomination there. The people had built what they denominated a "Union Meeting House," open to all denominations. In this house, Unitarians, Universalists, Baptists, Congregationalists, Roman Catholics, Methodists, and Episcopalians were accustomed to hold service; and they often followed each other in quick and rapid succession. It was not uncommon for three totally variant and conflicting doctrines to be preached on the same day. The result was, that the minds of the people were kept in a constantly unsettled state. They knew not what to believe. In the mean time, true religion languished and infidelity grew apace. Such was the state of things in Westerly, previous to the convocation.

What opinion, let us ask, would be entertained by a stranger, of a population thus described? There could be but one—and that one evidently intended to be conveyed by the "Friend to Convocations," that the religious, moral and intellectual state of such a people, must indeed be most degraded and deplorable!

What are the facts?
This village contains about seven hundred inhabitants. There has been but one store open upon the Lord's day for about 3 years, and that was owned and occupied by a highly respectable individual, heretofore a Sabbatarian in sentiment, but who generally, with his family, was in the habit of attending divine service on Sunday as well as on Saturday. This we repeat, is the only store that for about three years past was pretended to be kept open on the first day of the week; and little or no business appeared to be transacted at it upon that day. As to the assertion that "on the Lord's day the streets are filled with teams, &c. exhibiting the same business aspect of any other day," it seems almost too absurd to require contradiction. We doubt, notwithstanding there are a number of families who observe the seventh day of the week, as the Sabbath, whether there is a single village in our beloved state, whose streets present an appearance more adverse to business on Sunday, than that of Pawcatuck; and we are aware of no change whatever in its appearance, latterly, save the close of the solitary store already mentioned. To those who know us, it would be superfluous to add, that the village is not surpassed by any other for its quietness and morality, as well before, as since the "Convocation."

It is true that there was built here, some 12 years ago, what is called a "Union Meeting House," erected by subscription; and the constitution of the society provides that it shall be open to all classes of professing Christians. From the period of its erection up to the time of its recent occupation by the Episcopalians, the pulpit, to the best of our recollection, has been thrice occupied by a Roman Catholic priest, while a large number of Irishmen were employed in the vicinity upon a rail road. Once or twice during the same period, by a Methodist,—some few times by a Congregationalist,—and never, to our knowledge, by a professed Unitarian.

It will thus be seen with what "quick and rapid succession" these denominations must have followed each other. In reply to the assertion that "it was not uncommon for three totally variant and conflicting doctrines to be preached on the same day," we know not of a single instance where such a case has occurred. The simple fact is, that the great body of the people of this neighborhood are Baptists. It may, most emphatically be called Baptist ground; and up to the time that this ground was "explored" by Episcopalians, the pulpit has been, with very few exceptions, occupied regularly by a minister of the gospel of the former denomination; and in no instance has the fund attached to the Union Society been appropriated for the support of any other doctrine.

Tho' the facility with which some few individuals are found so ready to abandon the religious creed in which they had been educated, might seem to furnish a plausible ground for such a charge, we would here repel the assertion, that in matters of religious concernment, the people of this community "know not what to believe." The usual variety of sentiments upon that subject are held here; and each one, as usual, seems tenacious of his own views.

So strongly are Baptist principles cherished in the minds of the people in this vicinity, that the greater part of those who have connected themselves with the Episcopal church, were not satisfied with the usual mode of sprinkling, but insisted upon baptism by immersion.

Notwithstanding this variety of sentiment, the harmony and unanimity that prevailed in this village, prior to the Convocation, when different denominations of Christians cordially joined with each other at conferences and prayer meetings, as well as on the Sabbath for public worship, was the subject of general remark; and we fear that amongst other results from that Convocation, the introduction of discord and contention is much to be apprehended.

And although, as in other towns and villages, different doctrines are at different times promulgated from the pulpit, by various denominations, it neither necessarily follows as a consequence, that we are obliged to hear those that are repugnant to our belief, or that our minds should be more particularly unsettled upon the subject, than the minds of the inhabitants of any other town or village.

Was the "friend to convocations" aware that there is also a Baptist church, whose place of public worship is only a few rods distant from the village, regularly attended by many of its inhabitants, and which numbers more than 50 communicants? He has slightly alluded to a "numerous congregation of Sabbatarians or Seventh-day Baptists in this neighborhood."—Was he ignorant that this ancient Christian church, founded 127 years ago, and situated in the midst of a people upon whom he has placed the stigma of infidelity—of living without a Sabbath—did he know that this church now numbers 850 members; and that within the period of three months antecedent to his appearance in this village, there had been received into that church more than one hundred and fifty communicants? Or does he take the ground of his pious and charitable brother of the New York Episcopal "Churchman," and rank these professing Christians, not with human beings even, but as "struggling hyenas impossible to human eye?"

For ourselves, we have charity to believe that there are few, if any individuals residing amongst us, who can be justly termed infidels; and can truly say that it has never been our misfortune to meet with a single one of that class, in this village.

Finally, we would observe, that these aspersions upon our town and village, appear totally uncalled for, as well as unfounded; and we are irresistibly led to the conclusion, that if not in utter ignorance of facts which seem to be related with so much confidence, they were wantonly cast upon us by this "Friend to Convocations," merely as a note of preparation for magnifying the result of his own labors in the village of Pawcatuck.

Many Citizens of Westerly.
Westerly, R. I. April 27, 1835.

Their place of public worship is situated between two and three miles from the village, near the line between Hopkinton and Westerly. The present building will be razed in the course of a week or two; and measures have recently been taken for the immediate erection of a new and more commodious one upon the same spot.

Between the Romanists on the one hand and the Dissenters on the other, it is our privilege, as Protestant Episcopalians or Reformed Catholics, to occupy a middle ground, superior to both. We are never charged with having a church without religion or a religion without a church. In common with all Protestants, we recognize the sacred right of private judgment, without which Christian liberty is extinct, and sacerdotal power is unbiblical. In common with all Catholics, we possess a divinely instituted priesthood, the validity of whose ministrations has never been impugned with a shadow of success, surrounding us with an effectual bond of union, for want of which, where it does not exist, the Christian world is in danger of shivering to pieces and resolving into its individual atoms. Such is the situation which we have occupied from the time of the reformation, exposed to the fire of both parties, without harm from either.

The recent increase of Romanism in our country, and the excitement connected with it, make us appreciate more highly than ever the strength of our position. On the one side of us we behold a church which, buried as it has been, for centuries in corruptions, may not be unaptly described in the words applied to Lazarus, "He hath lain in the grave four days already; by this time?" &c. On the other side we see herds of struggling hyenas, prowling about the grave, ripping up the rottenness of confessionals and convents, and feasting on the carrion. We are thus driven, as it were, from the spot by the instinct of self-preservation, and obliged to leave both parties, without the ability to enliven the one or humanize the other. [N. Y. Churchman, March 21, 1835.]

THE HOUSE NOT MADE WITH HANDS.

The writer was lately called upon in his official capacity, to visit an old woman, who, in consequence of infirmity and disease, had been long confined partly to her bed, and partly to her room. Having been led to understand that she was "a good woman," in other words a believer in the Lord Jesus Christ, it gave me pleasure to visit her, and mark the influence of "pure and undefiled religion" upon one cut off from every source of earthly enjoyment. Upon entering her very humble abode, I found her lying on her bed. Her face was care-worn and languid, her voice trembling and plaintive, and her manner feeble and listless. Indeed, every circumstance connected with her appearance gave indication of great weakness and pain. She coughed severely, and a transient but deep flush occasionally passed over her exhausted and pallid features, that told of greater pain than met the eye of a casual observer. She was "a poor woman," and to a great extent, I believe, dependent upon others for subsistence. But this individual was happy. I have visited her over and over again, and never heard a murmur from her lips, never witnessed the smallest indication of mental discomfort. I have observed the evidences of much bodily pain, but nothing but proofs of real and permanent peace in the soul. Her "outward man" decayed gradually, but her "inward man" was renewed day by day. Her daughter corroborated this fact by informing me, that she never, to the best of her knowledge, heard a murmur from her mother's lips; that she complained of nothing, and referred all that befel her to the superintending care, and unchangeable love, of a kind Providence. I made particular inquiry as to the state of her religious views and experience, and found that she had been led to trust in the Redeemer in early life—that feeling herself to be a sinner, had given herself up unreservedly to Him who giveth "rest to the weary and heavy laden." She said she had ever found God to be a faithful God,—that he had never left her nor forsaken her, and she was persuaded he would be with her to death, and at last receive her into glory. This, and much more to the same effect, was uttered with much simplicity and solemnity of manner, and without the small-

est appearance of affectation. Indeed there was no room for any thing of this kind. Shut out from the world—cut off to a great extent from the sympathies of external creation, and hovering, as it were, upon the brink of eternity, how could she be any thing but sincere, deeply and unaffectedly sincere? Her principles had been tried,—she had borne "the heat and burden of the day," and passed through the world with an unimpeachable character. And now she was "passing through fire and water,"—but her God was with her, and the consolations of the gospel, which are "neither few nor small," were all her own. The sands of her life were nearly spent, and she knew it. Eternity, with all its solemn realities, was beheld as at a very little distance; the friends and relations of her earlier and happier days were dead; the world had completely lost its charms; and her flesh and heart fainted and failed; yet there was in her a principle of imperishable happiness;—God was her friend—Heaven was her home! Indeed, I never saw a finer specimen of unflinching, and I had almost said perfect faith. Her alliance in the Redeemer was firm and unyielding—her hope clear and joyful—her peace untroubled and serene.

One evening I read to her Bunyan's beautiful account of "the land of Beulah," from the "Pilgrim's Progress," which was lying by her bedside, and remarked that the experience of "Christian" seemed, to a great extent, to correspond with hers. She answered nothing, but smiled with an expression of gratitude and joy. We conversed familiarly about death,—spoke of the dark waters of "Jordan," and the happy shores on the further side. The theme was in harmony with her feelings, and appeared cheering to her heart.

At another time, having asked about her prospects, she replied, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."—"and I only pray," added she, "that my time may be short—but his will be done." This last expression was frequently in her mouth; she really felt that "to depart and be with Christ is far better."

A "visitation meeting," (that is, a meeting intended for the instruction of the villagers, held in one of their houses) was held in her house. She was very desirous to hear what was said, and was brought to the door of her room in an arm chair. There she sat patiently till all was over, but she had heard nothing, with the exception of the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Well," said I, "if these words were applied to your mind by the Holy Spirit, they would be as good, if not a great deal better, than the longest sermon." "Yes," she replied, with a smile, "I understood their meaning from personal experience."

She dwelt with great pleasure on the idea of there being "many mansions" in heaven. One of her favorite passages of scripture was the following: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you," &c. "In my Father's house are many mansions, if it were not so I would have told you; behold I go to prepare a place for you." Sitting by her bedside one calm summer evening, after we had been silent for some time, she addressed me with a smile, to the following effect:—"Do you see, sir, that little window in the corner of my room? I can lie here and look out of it, and see the green fields and the sky. I sometimes see the stars of an evening, and then I think of the words of the hymn, 'and these she repeated in that low, plaintive voice, peculiar to herself, which thrilled through my inmost soul,

"There is a house not made with hands,
Eternal and on high,"

thus indicating not only

"The power of beauty smiling at her soul,
How lovely, how commanding,"

but the realization of better and brighter scenes beyond the grave. I had never seen the full beauty of these words before, at least their influence upon my mind had never resembled the effect now produced. Her voice seemed to come from the very precincts of "Emanuel's land." The imperishable mansions of Heaven seemed to gleam before the eye with all their mysterious splendors. Yes, thought I, as I returned home amid the silent beauty of a moonlight night,—that sky and those lovely stars shall pass away like a vision, the earth crumble into ruins, and the glory of the world vanish like a dream. And I too shall go the way of all the earth, and pass into eternity—but the "House not made with hands" shall be continued through undying years. The home of the blessed, with all its calm, ineffable joys, shall never, never pass away. There the Lamb shall dwell among his people, shall lead them to fountains of living waters, and God shall wipe away all tears from their eyes. O that I may die the death of the righteous, that my latter end may be like his; and when all that belongs to time has receded from the view, and the agony of dissolution is past, that the unshackled, purified spirit may be received into "everlasting habitations!"

Detroit, April, 1835.

"Thy land shall be called Beulah—that is, married."—Isaiah.

REVIVAL IN KENSINGTON.

After a drought of nineteen years, the Lord has at last visited Kensington with a shower of divine grace, which has caused the hearts of many to be glad and rejoice in hope of the glory of God. He has been manifesting himself by his spirit, to the minds of some individuals, in a way that he does not unto the world.—Surely the Lord's ways are mysterious and past finding out. Wonderful indeed is the goodness and mercy of God in visiting this place, which appears ripe for destruction, with such streams of salvation. Who can but admire and adore the hand which hath wrought such great things for us? As the Lord uses and blesses various means to accomplish his object, he seemed to

commence the work here by bringing to nought the evil designs of the wicked, and causing it to be a means of awakening an aged sinner who remained under conviction for some time. At length God sent a pious young man into the neighborhood where this awakened sinner resided, he soon visited him, and did not cease his efforts until he was hopefully converted to God.

Previous to his conversion, he, with others, expressed a desire to have meetings in the neighborhood, and this young man was requested to conduct them. Feeble as the means were, God blessed them. Very soon there were appearances of the workings of the Holy Spirit with sinners. Some professors of religion began to feel that they had something to do. Not far from this time, two young men came and held meetings in the place for some time with good success. The interest increased so much, that it was thought best to see if Christians would engage in special effort to save souls. In the first place, they were requested to renew their covenant obligation to God, and prepare themselves for active service in his cause. After this effort, they began to feel the necessity of confessing their backslidings before the world. The effect was favorable on the impenitent.—They were also requested to observe a season of secret prayer three times a day for a revival of religion. Brothers and sisters were called upon to take an active part in the exercises. By this time the work had made such progress that where there had been serious difficulties existing among friends and neighbors, of many years standing, and which were thought almost impossible to be removed, were now brought to a close, and their hearts and voices united in imploring the blessings of God upon each other.

Surely, nothing but the power and the grace of God could ever subdue such hearts and bring them into subjection to the divine will. The young men above mentioned, were of different denominations, and only one was ordained.—The prospect was such that they divested themselves, as much as possible, of sectarian feeling, and united their efforts and labors for the salvation of souls. They then commenced visiting every family in the society that would receive them, conversed with each individual and prayed with them, and their labors were greatly blessed. Here arose opposition from every direction. But the brethren were closely united in their efforts, and persevering, and at the same time trusted in God, believing that he was able to carry forward his own work, notwithstanding the feeble arm of man was often lifted in rebellion against him. The arm of the Almighty laid low the arm of flesh, and removed many obstacles out of the way, and the work went forward with power; and many souls were redeemed by the blood of Christ and made heirs of eternal life. The fact that these brethren labored with such unity of feeling, ought to encourage every Christian denomination to banish all party feeling, and come at once into the work of saving souls from eternal ruin.

While we are fellow travellers to that glorious rest which remains for the people of God, let us feel that this heavenly union is indeed begun in our souls here on earth, so that when we meet, our hearts shall be so closely united that we shall have no other feeling than that all our hopes, our aims, are one in God our Saviour. Some doubted whether this was the work of God, even those who professed to be his followers, and had been actively engaged in the commencement of the revival; but they might as well doubt there was a God, as this was his work. It was so clear a manifestation of God's love and power on the hearts of sinners. Notwithstanding their doubts, they could not stand before it. Some were obliged to leave the place, and others withdrew from the meetings, for the truth was presented with such plainness that they could not sit under it any longer without obeying the commands of God. Just so far as Christians labored and prayed God blessed their efforts. There was but a part of the church that was interested in the work. The fact was, the revival was raising such a standard that they must renounce their old course and be re-converted to God before they were prepared to engage in the duties before them.—Those that did engage in the work were greatly revived, and some renounced entirely their former hopes, and were led to repent of their sins, and seek refuge in a bleeding Saviour.—The cry was raised against females praying and exhorting, but the enemy did not succeed in this case, for they were the more engaged, and the effect was powerful on sinners. There were several that dated their first impressions from the prayers and exhortations of females. It was now thought best to hold meetings at the Meeting House, but for want of union on the part of the church, the meetings were again held in the school house in each district. Soon the interest increased, and the work went on more powerfully.

There were some that were looked upon as almost hopeless cases, that were made the subjects of redeeming grace. It was an affecting sight to see parents and their little children enquiring to know what they should do to be saved, but in most cases, children were converted first, and were willing to pray publicly for their parents, that they might give their hearts to Christ. Old professors were often severely reproved to hear these dear children pleading in behalf of anxious souls, and telling what the Lord had done for them. Still, many sat unmoved at the sight, and could not utter a word.—Could such professors of religion realize that the oil was nearly or quite extinguished in their lamps, they would be startled at the thought that darkness had in fact come upon them, and if they do not awake, their present darkness will surely end in one eternal night.

The interest which had long been manifested, now began to subside, and it was thought that the revival was about to cease. Yet faith once more laid hold on the promises, and the work commenced anew. Here was a striking

* The Congregational church.

fact. The minds of three females were separately operated upon at the same time by the Holy Spirit, each feeling a strong desire to see and know the minds of the other. They met one afternoon, each one feeling the work must stop unless special effort was made for its continuance. fervent prayer was offered for direction, and they proposed to set apart the next day for fasting and prayer, that the revival might commence anew in their hearts, and soon they had the evidence of it; for they felt, in a remarkable manner, the Holy Ghost resting upon them. Their hearts broke down before God, and a deeper work of grace was felt in their souls.

It was soon observed that a new impulse was given to the work, and it was more powerful than before. It was now thought best to hold a series of meetings at the school house in the south district, which was continued with good success for two weeks. The church, as a body, were still opposing the work. Some were saying in words, and some in practice, "We do not believe this to be the genuine work of God; therefore we shall not be interested in it, we shall wait till God comes and works in the way we wish to have him; we do not want a revival in this humble manner; we had rather stand as stumbling blocks in the way of our friends and neighbors, than to have them converted under such means."

Many were awakened, and were ready to enter the kingdom, but were forced back by the prejudice that existed around them, and many of the converts were driven far out of the way by the same cause. Eighteen family altars have been erected in the south school district. Five of them were commenced by females whose husbands were not pious, four of them now give good evidence that they are rejoicing in a Saviour's love.

The temperance cause has silently but rapidly progressed during the revival. There has been some striking cases where minds have been interested on that subject; some while their minds were seriously impressed, united with the society, and others immediately after. A female who had long opposed the temperance cause, while on her knees praying and struggling to give her heart to God, at the same time gave up her opposition to the cause of temperance, and immediately joined the society, and is now a decided, active Christian. Another female who was greatly opposed, immediately after she was converted, was strongly tempted to use ardent spirit, but said she dare not, for she felt that it would be sin in her. The Spirit of God strove so hard with some professors of religion that they were obliged to give up their opposition and join the temperance society. They have since shared richly in the blessings of God, and been instrumental in doing much to advance the cause of their Redeemer.

Among the most remarkable conversions was a man 70 years old, and had not been to meeting a dozen times for 30 years, as I was informed by his family. The first time he was converted with, it seemed to make little or no impression on his mind. A short time after, he was visited by one of the servants of Christ, and directed to look to God and his word to see if these things were so. And like the Bereans, he immediately commenced reading the Bible, and read it through in about two months. Two weeks before he closed the Bible, he found the Saviour, and was happy in his love, and then wanted to read it again.

Many other things might be mentioned, but all that have been in revival's know the joy and sorrow of such seasons. Some 60 or 70, of all ages, have gained hopes.

A Female Friend of Christ.

67—The editor of the N. Y. Evangelist is requested to copy the above article.

From the Cross & Bap. Journal.
Extract of a letter from Eld. Josiah S. Parker, dated Brimfield, Portage Co. Ohio, April 7, 1835.

"During the month of February, your readers were informed of a protracted meeting held in this place, and of the rich blessings we then enjoyed. Since that time, others have found Christ to be precious to their souls. Eld. Ballou, from Streetsborough, has spent some time in town, since the close of that meeting, and baptized three persons, who united with the Baptist Church. Last Lord's day, at the close of a very interesting meeting, we repaired to the water side, where I baptized 13—6 men and 7 women; four of the candidates having for several years past been worthy members of the Congregational church in this town. Their change of sentiments, as they told us, was produced by a prayerful examination of the Bible."

GENERAL ASSOCIATION OF VIRGINIA.

This body met at Richmond on Saturday, April 25. Of the substance of the report the Herald says,

"At the close of the sermon, the Annual report was read, which, whilst it unfolded from the reports of the missionaries, an alarming destitution of spiritual instruction in our state, stated also the gratifying fact, that the labors of the missionaries had been blessed to the conversion of sinners; three new churches having been constituted, and 280 persons added to the churches through their instrumentality; besides several temperance societies and Sabbath schools formed through their agency."

The General Association have had in their employ the past year, ten missionaries, besides the General Agent. They could have employed ten times that number with advantage.

The delegation from the churches was equal in number to that of any former year.

ORDINATION.

On Thursday, the 30th day of April, at Saybrook, (Deep River), brother Henry Wooster was ordained as pastor of the Baptist church in that place.

Reading select portions of scripture, by brother W. H. Shailer; Introductory prayer, by Mr. Truman O. Judd; Sermon by Mr. John Cookson, from Numbers xxii. 18. Ordaining prayer by Mr. Alfred Gates; Charge by Mr. Simon Shailer; Right hand of fellowship, by Mr. Pierpont Brockett; Address to the church, by Mr. Davis T. Shailer; Concluding prayer and benediction, by the candidate.—Com.

CHRISTIAN SECRETARY.

HARTFORD, MAY 9, 1835.

[From our Correspondent.]

TO THE EDITOR OF THE CHRISTIAN SECRETARY.
Richmond, April 27, 1835.

Dear Brother,

Believing that the transactions of the United States Baptist Convention may interest some of your readers, I shall, (providence permitting,) endeavour to furnish brief minutes for your paper. But if I delay until Wednesday, the day of their meeting, I shall be too late for this week's insertion. I write now to inform you that you may expect them, and rather than send a blank sheet, perhaps I had better fill it with some items of our journey. Leaving Connecticut on Tuesday, and arriving in N. York in the afternoon, on Wednesday, at 9 A. M. we took passage in the steam packet for Norfolk, in Virginia, where we arrived safely on Thursday evening, a distance of about 300 miles, in two days and one night. Among the passengers were Rev. Dr. Goings, Rev. N. W. Williams of Newburyport, Rev. J. Aldridge, Cambridge, Mass. Rev. John Peck, agent for the New York Convention, Rev. J. Clark, Rev. L. Howard, N. Y. and Rev. Jesse Mercer of Georgia.

Though we arrived at the hotel after sundown, and as we supposed, incog, we saw at sunrise in the next morning's paper, a notice of our arrival, and three appointments announced for our preaching in the day and evening; and as no conveyance left the city that day and evening, we remained, and gladly fulfilled the appointments with crowded houses; and I am happy to add, that they were among the most interesting meetings of my life. I would remark, that the contrast between our eastern cities and those of the south is much greater than can well be imagined by those who have not witnessed it. The southern cities present generally a rather dilapidated appearance, indicating a want of that energy and activity which prevails at the north; but the multitude of colored persons in the streets, compared with the few whites, present to the eye of the stranger a dark and gloomy aspect. The proportion of blacks to the whites in the cities is about the reverse of what it is in the cities of Connecticut, especially in Norfolk and Richmond.

There are a number of Baptist churches in Richmond, one of which contains 1734 members, 1400 of whom are blacks. This I believe is the largest church in America, except one in Charleston which contains over 2000 members.

We arrived in Richmond on Saturday, P. M., found the Baptist State Association assembled there. In the evening heard Rev. Edmund Baptist preach a very interesting discourse before the Virginia Baptist Education Society from Leviticus x. 3. "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." The discourse was peculiarly gratifying to us from the north, because his views respecting ministerial education were so perfectly in accordance with all those who advocate the importance of study and mental preparation to discharge the sacred duties of a good minister of Jesus Christ. He gave such instruction as Paul did to Timothy: "study to show thyself approved of God a workman that needeth not to be ashamed, one who can rightly divide the word of truth, and give to every one a portion in due season." He remarked that no occupation whatever could be understood and practised without some knowledge. What should we think (said he) of the qualifications of a man, even for an outler, who had never seen a horse? And yet many seem to believe that the most important business in this fallen world, preaching the gospel, can be understood and practised without any knowledge of the Bible, or without any mental culture!

At the close of the sermon, and after prayer by Rev. G. F. Davis of Hartford, appointments were given out for Baptist preaching in every church in the city except the Roman Catholic and Episcopal hierarchy, both for the day and evening. This is highly commendable to all the parties concerned, and manifests a good standard of christian feeling and christian union. Sabbath morning heard Rev. Doctor Cox, delegate from England, preach in the 3rd Baptist church, from Ps. lxxii. 19. Let the whole earth be filled with his glory. "This truth is the devil's dread, the Christian's prayer, and the joyful anticipation of angelic intelligence."

I took notes of this discourse in order to furnish you some outlines for the Secretary, but as I have not room I must omit them, except an allusion to his own visit to this country. He said that man without religion was a miserable being; but let him become a Christian, and he becomes a happy man. It is this desire in God's people to make men happy through the influence of gospel truth—that has, under God's blessing, established Sabbath Schools, revivals of religion, and the like. It is an exhibition of this spirit that has made America the admiration of Britain. It is this spirit which has induced us to cross the Atlantic and unite with you in the prayer and the spirit of our text, "Let the whole earth be filled with his glory." His sermon was interesting, and drew tears of joy from many eyes. As he closed, I overheard some brethren around me remarking, "the religion of Christ is indeed the same every where."

It is not necessary to describe his person, because, I suppose most of your readers will see him. His general appearance has very frequently reminded me of the late Dr. Dwight, President of Yale College. He is rather shorter than Dr. Dwight, but his appearance and manner resemble him more than any other person with whom I have been acquainted. I was rather surprised at first at the large gold finger ring, gold breast pin, large silver safety chain, and two gold seals, and as many gold keys, which, taken together, present rather a singular contrast with what we should naturally anticipate; but I am informed that these articles are as common with ministers in England as any article of dress whatever; this, therefore, must be considered as some, though not sufficient apology for his wearing them.

At the close of his sermon a collection was taken up for Domestic Missions, or to aid the operations of the general Association.

The general agent, Rev. V. Mason, previously remarking that there are 600,000 souls in Virginia destitute of Baptist preaching; 400,000 of them have other preaching, and 200,000 are entirely destitute of any preaching. Stated that he had frequently seen persons 14 or 15 years of age in Virginia who had never heard a sermon until they heard him. He had recently baptized an aged man who had been waiting 42 years for baptism, without ever seeing a Baptist minister. He also baptized an aged woman who walked nine miles to meeting and then walked back, who had been waiting four years. He presented these facts as encouragement or inducement to those present to contribute to supply the destitute with the preached gospel.

Yours,
AMICUS.

NO. II.

Monday, 10 o'clock.—The Education Society convened at the meeting house of the 1st Baptist Church, heard the report of the Board from the Rev. Mr. Hinton, of the same church, in which he stated that they had purchased a building for their school, and a lot of eight acres for \$9,500. They have accommodation in the building sufficient for 60 students, and can be enlarged by the erection of another wing. Rev. Mr. Ryland is the principal. The terms or charges at the Institution are \$60 a year, and the past year's charges have been about \$200 more than the expenses, i. e. \$6,051 received, and \$5,862 paid out. They now have 60 students, 20 of whom are studying for the ministry. During the past year, 6 students have experienced religion. Five individuals have been sent out as ministers, two of whom are settled in Virginia, and an interesting young brother whose name is Wm. Myale, is going as a missionary to Africa. These are among the blessings already announced as encouragements to increased exertion to sustain the school. It is owned and blessed of God.

It was stated that it would be necessary to raise \$1,500 a year, to sustain the beneficiaries, now 20 in number, and this sum must be raised in the Baptist churches in Virginia. A resolution was then introduced by the Rev. Mr. Jeter, seconded by the Rev. E. Thresher, that the reports of the Secretary and Treasurer, just read, now be accepted and printed. Many very interesting remarks were made by these brethren, in support of the resolution. A resolution was then introduced by Rev. Dr. Cox, seconded by Rev. Dr. Goings, that the success which has attended the efforts of the society, ought to excite gratitude to God, in view of the past, and confidence in regard to the future.

These gentlemen were both eloquent and impressive in their somewhat lengthy remarks. Dr. Cox said that there were some individuals in England, opposed to learning in ministers. That notwithstanding much light had been shed on the subject, and darkness like the mists of the morning had been dispelled from the hills, yet it still hung around the valleys, that prejudice among the less informed was not yet entirely removed. Instinct, he said, was a temporary concern, but the intellect of man takes in a boundless range and is susceptible of extensive cultivation. How came our Bibles in English—it was not written in English; if there had not been men of learning, the ignorant opposers of science would still remain ignorant of the Bible.

It is necessary that the church should have an educated ministry, to meet the intelligent and learned opposers of truth, who produce arguments that the unlearned cannot meet. But the mind of Christians has met mind and triumphed gloriously. I rejoice in these theological institutions, and hope they will take lead of us in England, as in fact you are likely to do. It has been objected in both countries, that success has attended the preaching of unlearned men, but in all cases that have fallen under my knowledge, these ministers have greatly regretted their want of learning. O that the rising ministry of America may become intelligent, learned, and successful.

A resolution was introduced by Rev. Luther Rice, seconded by Rev. O. B. Brown, that it is the duty of the church to seek for young men called to the ministry, and to pray the Lord of the harvest to send forth laborers into the harvest. After being ably sustained by these brethren, a resolution was offered by Rev. Mr. Plummer, of the Presbyterian church, viz.

"Resolved,—That the great object for which all should live, and for which all our benevolent institutions should labor, is the conversion of the world unto God." This is the spirit of christianity, the very conservative principle by which all our religious and theological institutions are sustained;—take this away, and I care not how soon they all come down. A soldier on the burning sands of Africa, when almost dying of thirst, may find a cave where the water merely drops through once a minute, and he lies down with his mouth under it, and catches it through the night; he has not a drop to spare for any one but himself. But the next night he goes again, and instead of a drop he finds a whole column of water, a fountain bursting out, and he runs up on to the hill, and cries aloud to all the thirsting, dying soldiers to come and drink. This now is the spirit of the gospel; Professors of religion have for years been acting as though they received but a drop, and, like hypocrites, they had nothing to spare, and not even enough for themselves, but they are just beginning to feel that there is a fountain to which they are disposed to invite the whole world. The state of the church has long been as Cowper was in his fit of melancholy. "Tis a point I long to know." If they had been at work for God they would have known this long ago whether they belong to God. We are dying for the want of action. Our Presbyterian church has been much troubled about heresy, as you all know; but the two greatest heresies throughout the Christian church are STUPIDITY and COWARDNESS. I cannot do any thing like justice to his remarks. But can only add that though I have repeatedly heard his addresses at the New-York Anniversaries, he appeared far to excel on this occasion. In reference to Dr. Cox, he said, "We have often heard it said, England and America against the world." But it is not so. It is England and America for the world. That is, we are united not in arms for blood, and devastation and war, but for peace, the love of the gospel and the salvation of the world.

AMICUS.

NO. III.

MEETING OF THE CONVENTION AT RICHMOND.

The United States Baptist Convention assembled at Richmond, in the meeting-house of the First Baptist Church, on the 29th of April, 1835. After singing a hymn, prayer was offered by Rev. Jesse Mercer, of Georgia, and reading the letters appointing 145 delegates. They proceeded to appoint the Rev. Spencer H. Cone, President, the Rev. Howard Malcom, Secretary, and Rev. G. F. Davis, Assistant Secretary. Messrs. Lincoln, Broome, Webb, Bull, and Bebee were appointed a committee to examine letters. The Rev. Dr. Cox and the Rev. James Hoby presented their letters, 1st from the Baptist Union of all the churches in London,—2d from the Irish Baptist Missionary Society, intimating their appointment as delegates to this Convention.

The letter from Ireland stated that Ireland is indeed a moral wilderness, and cursed with more than pagan darkness. There are only 10 Baptist churches, 90 Sunday Schools, and 8000 children in them. Rev. Mr. Hoby read an address from the Baptist Union of London, stating,—We are separated from you by many waters, but we are united to you by many ties of affection, and are descended recently from the same common stock. We have 1000 Baptist churches, and from 95,000 to 100,000 members. We are called upon more than at any previous time to oppose infidelity and other increasing errors. Still we have very many things to encourage us onward in the cause of Christ. Dr. Cox, coming down from the pulpit, said, I descend from the painful elevation, in order to be on a level with my brethren. One society, called the Baptist Continental Society, had not sent a delegate; and the reason was,—I stand as the Secretary of that Society, and it would appear too personal for me to be sent from them. I rejoice, however, that we are united in sending missionaries to that wicked, infatuated, and infidel country, France. Our letters to you are only fraternal epistles, which ask nothing but love; so that we are like two kindred spirits from on high, descending to meet the three kindred disciples on the mount of transfiguration—throwing ourselves into the mighty stream of your brotherly love, a stream like the mighty rivers which flow through your beloved country. Our country, in a geographical view, is far remote, beyond the rude ocean, but we are very, very near to you, in heart. We indeed anticipate the time when your beautiful steamboats will make us much nearer, and our communication vastly more frequent. I rejoice, brethren, to catch from the glistening eyes which I see around me, that England and America shall be for the world, and not against it. You have begun in one direction, and we in another, and now I rejoice to see that we are meeting together. Christians, we are one. Ours is the Baptist Union, and yours is the United States Convention. We have come to see you, to say, how do you do? We have come to see your schools—your large meetings—your protracted meetings, and your revivals of religion. We have not come to teach you, but to learn every thing. As we are the older and mother country, it might be expected otherwise. But we rejoice to sit at your feet that we may learn. One thing more—it is not enough to just look at your institutions. I feel deeply desirous to promote some uniform and regular plan for the advancement of the grand object of our mutual concerns. Why, then, when I leave Virginia, do you think I shall wish to forget it, or New England, or the mighty West, both of which I hope to visit? I rejoice to meet you. Blessed be God for this hour! I rejoice in view of that gospel truth, that "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down together," and all unite in that grand concert in the heavens, saying, Alleluia, for the Lord God omnipotent reigneth.

I have by no means done justice to his remarks. He sat down in tears of joy, and almost every eye in the house, containing an immense congregation, was swimming. I have even had to turn away my head to keep my tears of high excitement from moistening my paper too much to write upon it.

Rev. Mr. Hoby, the other delegate, then arose and thanked the Dr. for using the pronoun we, because he had so fully expressed his own feelings. If you, my American brethren, continue an exhibition of that kindness which we have hitherto received, I fear we may return with less *amor patrie* than we had when we left our country. Such kindness and affection, such kindred souls and pious men around us here, really make the happiest period of all my life. While I stand here, my feelings are unutterable. It is indeed a deep foretaste of that blessedness which will be enjoyed by us when we unite above. Mr. President, America and Britain must be one. We must and will be one, and we pledge ourselves to it. As God and his adorable Son are one, so let us be one in Him.

A motion was made by Dr. Johnson, of South Carolina, seconded by Rev. Mr. Brantly, of Philadelphia, that these English delegates be received, and the right hand of fellowship be given by the moderator. Mr. B. said, in seconding the motion, I must say it is the happiest moment of my life. I feel grateful to God that sent them here, and that they are one with us. We hail this as the most auspicious period in our nation.

The President could scarcely repress his feeling in his address, and giving the hand of fellowship, but said,

"My willing soul would stay
In such a frame as this,
Would sing and bear herself away
To everlasting bliss."

We welcome you (said he) to this country, we welcome you to our churches, we welcome you to our friends, and we welcome you to our hearts. The whole congregation then rose and sang the hymn commencing,

"Blest be the tie that binds
Our hearts in Christian love," &c.

A motion was then made that a committee be appointed to receive the letters and communications of our English brethren, Dr. Cox and Rev. Mr. Hoby, and make a suitable reply. Brethren Brantly, of Philadelphia, Kerr, of Virginia, Sherwood, of Georgia, Stow, of Boston, and Linaley, of Connecticut, were appointed as that Committee.

AMICUS.

Rev. Dr. Bolles, seconded by Rev. Luther Rice, then introduced the Rev. J. Sutton, an English missionary from India, who also received a warm address, and right hand of fellowship from the President.

Rev. G. F. Davis, seconded by Rev. O. B. Brown, introduced a resolution, that all ministers of the gospel present be invited to take a seat with us, and unite in our deliberations,—which was adopted.

The following Committees were then appointed, viz:—Committee on Religious Exercises, Messrs. Taylor, Keeling, Hinton, George and Harrison.

On the Burman Mission, Messrs. Sharp, Bennet, Hariwell, Baptist, Wm. R. Williams.

Indian Mission, Messrs. Mercer, Peck, of New York, Roberts, Broadus, and Hague.

African Mission, Messrs. Johnson, Cornelius, Dodd, Williams, of Massachusetts, Crane, of Virginia.

On Columbian College, Messrs. Chapin, J. Goings, Rice, Jeter, and Furman.

Adjourned until 9 o'clock, to-morrow morning.

Prayer by Rev. Dr. Cox.

The Convention sermon is to be preached this afternoon, at 4 o'clock, by Rev. S. H. Cone, of New York.

Yours, in haste,

AMICUS.

✂ We stop the press to announce the safe arrival at Amherst, (Burmah) of brother Wade and his companions, early in December last.

TRIENNIAL CONVENTION.—The meeting at Richmond has been one of unusual interest, as will be seen in the account of it, so far as inserted. We are indebted to our correspondent Amicus, for more communications on the same subject, than we can insert till next week. To make room for these heart-stirring incidents, many other things are excluded. Other correspondents will of course excuse the delay of their articles for a week. Those who may not receive their papers as early as usual, are informed, that a crowd of matter, together with other circumstances, have combined to render the delay unavoidable.

Legislative affairs next week.

✂ CORRESPONDENTS TAKE NOTICE.

With all gratitude to those who write for the Secretary, we earnestly entreat them to write a plain and legible hand, so that it can be read, instead of guessed at, by a compositor; it would save much time and perplexity, as well as preventing mistakes in guessing. Our friend A. is excusable, for he says he had to be "always upon the jump."

The Rev. Wm. McCarthy has relinquished his pastoral charge of the first Baptist Church in Colebrook, and has entered upon his labors as pastor of the Baptist church in Kingston, Ulster County, New York.

The Rev. Benjamin Manning, late of Brookfield, has become pastor of the Baptist church in Upper Middletown.

We state by request, that Eld Oliver Tuttle, for some years past Pastor of the church in Meredith, Delaware County, New York, has accepted a call of the Baptist Church in Litchfield, Herkimer Co. New York, and will soon enter upon his labors accordingly.

The Rev. T. Huntington, of Brooklyn, Connecticut, is appointed Agent of the American Anti-Slavery Society for this State, and will engage in the appropriate labors immediately.

The Oneida County Anti-Slavery Society auxiliary to the American Anti-Slavery Society, was formed at Hampton, April 22, 1835. A resolution in the following language was passed:—"Resolved, that while Slavery is upheld by Congress in the District of Columbia, and in any of the territories belonging to the United States we are to all intents and purposes a slave-holding nation." This is true beyond contradiction.

General Intelligence.

Foreign.

FROM ENGLAND.—Important News is received to the 5th. The great question upon Irish Tythes was tried in the House of Commons on the 3d of April, 611 members being present.

The debate is said to be one of the ablest that ever took place in the House of Commons. The speech of Mr. Peel is stated to be a master piece of talent, and that all his friends could expect at his hand. On taking the question on Lord John Russell's motion the vote stood—

For the motion	322
Against	289

Majority against the Ministry	33
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The object which Lord John Russell has in view, in his motion before the House of Commons, is to reduce the ecclesiastical revenues of the Church of Ireland, and to apply the surplus to the purposes of general education among the inhabitants at large, Catholics as well as Protestants.

FROM THE CONTINENT.

Sir Robert Peel distinctly stated, at the close of his speech that if the resolution were carried, he could not undertake its enforcement, and that it would be impossible for him to remain in his present situation.—N. Y. Advertiser.

SPAIN.

Extract of a letter from Bayonne, dated 4th inst.—"By an order issued by Gen. Mina on the 30th ult. the inhabitants of Navarre are warned that unless within eight days the young men that have taken up arms in favour of Don Carlos return to their homes, their fathers, as well as the authorities of the places in which they lived, shall be arrested, and one out of five shot, and their houses burned to the ground. The Authorities are also commanded under pain of death to inform the nearest column of the Queen's troops of the appearance of any Carlists, their numbers, the chief who is at the head of them and the direction they may take. The same penalty is denounced against all surgeons and other medical men who may attend any wounded Carlists. In several places, besides those expressly ordered by Don Carlos, enrolments of men have been made for his service."

Action between H. M. S. Canopus and three Men of War.

The following extract from a private letter, received this morning from Devonport, has been sent to us by a respectable correspondent, who has given his address. We greatly question its authenticity, but the letter has the appearance of being genuine, and with the exception of the paragraph below, refers entirely to matters of a private nature—

"An account has just been received from Fal-mouth, stating that there had been a very severe en-

agement between His Majesty's ship Canopus, commanded by the Hon. Capt. Percy, and three Russian Men of war, who attempted to pass the Dardanelles, and were most gallantly opposed by the Canopus. It is stated that she was nearly cut to pieces, having had eight men killed, and a great many wounded during the engagement."

AWFUL EXPLOSION.

Yesterday afternoon, the new twin Steam Boat Advocate, while landing at the Coymann's wharf, burst out from the ends of two of her boilers, with such violence as to make a complete wreck of both her cabins, in fact carrying away the whole after end of the ladies' cabins with such force as to throw some of the fragments a distance of about 150 feet. By the unfortunate accident ten or twelve persons are injured some dangerously, among them the following: Mr. Brouck, of Coxsack, very bad; Col. Butler, of Kinderhook, brother of the attorney general, bad; master Perry, of Hudson, bad; Mr. Caldwell, do. not very bad; master Bushell, do. slightly. The 1 dies names could not be ascertained. The explosion is represented to have been as loud as the report of a six pounder.

Solemn Scene.—A gentleman has told us, says the Editor of the Boston Courier, that when the steamer McDonough, was recently in her perilous situation—all hands on board thinking every moment they might be launched into the briny ocean, and find a watery grave—not a word was uttered. There was a stillness like the silence of death itself; nothing was heard but the indispensable movements of the navigators, and the fury of the distracted elements. Fear was depicted in every countenance—and many a wife wrote letters and put into his trunk under the painful anticipation that they might be the last he should ever write, and that they might by the lucky tossing of the ocean, reach some distant beach and tell of the fate of the writer to sorrowing friends and relatives.

MARRIED.

In this city, on Sunday evening last, by Rev. H. Stanwood, Mr. Henry K. Whiting, of West Hartford, to Miss Mary A. Phillet, of Torrington.
At Meriden, by Rev. G. B. Atwell, Mr. John P. Austin, to Miss Rebecca Reed.
At Lyme, April 30th, by Rev. Fitch Reed, of New-York, Columbus Reed, Esq., of America, N. Y., to Miss Sarah Matilda, daughter of Mr. Nathan Smith, of the former place.

DIED.

In this city, on Tuesday morning last, Miss Mary Fox, aged 18, daughter of Mr. Gordon Fox.
At Hampton, April 19th, of lung fever, Mrs. Jennima Elliott, aged 68, relict of the late Dea. Asahel Elliott.

For many years, Mrs. Elliott was a member of the Baptist church in Hampton, and adorned her christian profession. Her house was a "Pilgrim's Inn;" and with great cheerfulness she devoted herself to the comfort of the friends of Christ. The writer of this brief memoir of departed worth, remembers with emotions more easily felt than described, the cordial welcome which he received from her and her husband, when, a youth of 17, homeless and penniless, he first called at their hospitable mansion; nor can he forget that for the 21 years that have since elapsed, he has been regarded and treated as a son by this "mother in Israel." During her last illness, her hope of salvation was strong. She said, on the day of her death, that she felt "Christ within the hope of glory." It is hoped she has gone to be with him who will at length say to those who have been kind to "the least" of his disciples, "I was a stranger, and ye took me in."—Com.

NOTICES.

Polemical Society.

THE Society will meet on Monday evening next, at the house of Mr. NORMAN LYMAN, corner of Front and Bridge streets, at 7 o'clock.
Hartford, May 9, 1835.

THE annual meeting of the Conn. Peace Society will be held in the Baptist Church, Sunday Evening the 10th inst. at half past 7 o'clock. The members of the legislature and the public are invited to attend.

THE Agent of the Con. Peace Society is authorized to forward the "American Advocate of Peace" to all Clergymen who will preach on the subject of Peace during the year; they are requested to forward their address to Wm. Watson, Agent, Hartford, without expense. Editors friendly to the Cause are requested to give the above one insertion.

THE Ministers meeting of Hartford, New Haven, and Middlesex Counties, will be held in Bristol, May 19th, at 9 o'clock, A. M. Our brethren in the ministry, in the above named counties, are earnestly desired to attend the above named meeting, particularly as there was a general failure at the late appointed meeting at Southington, in consequence of the severity of the storm on that day.
By order of the meeting,
GEO. PHIPPEN.
Southington, April 29, 1835.

THE ASHFORD ASSOCIATION will hold its eleventh anniversary with the Third Baptist Church in Ashford, on Wednesday, the 20th inst., at 10 o'clock, A. M. Introductory sermon by N. D. Benedict. Second preacher, B. Hicks. No statistics of Sabbath Schools have appeared in our minutes the last year. It is a great defect, and can be remedied by the churches, in a statement at the close of their letters, in the following form—

Scholars	50.
Teachers	8.
Volumes in Library	200.
Bible Class	20.

N. BRANCH, Sec'y.

Baptist Comprehensive Commentary.

THE subscribers are agents for this valuable publication. Specimens of the work may be seen at their bookstore in this city.

They are also agents for the following periodicals, viz:—Religious Magazine, North American Review, Biblical Repository, Museum, American Baptist Magazine, Christian Examiner, Annals of Education, Theological Review, Johnson's Journal, the Knickerbocker Magazine, Buckingham's Magazine, Quarterly Register, Scientific Journal, National Portrait Gallery, Republication of the London, Edinburgh, Foreign, and Westminster Quarterly Reviews, American Magazine, Parley's Magazine, Moral Reformer, &c. &c.
CANFIELD & ROBINS.

NOTICE.

THOSE persons who subscribed and paid for Parley's Magazine to a travelling agent, and who have not had their numbers by applying at the Bookstore of the subscribers, who will now act as general agents for the work in this state, and have made arrangements to be regularly supplied with the numbers at the earliest date after publication.
CANFIELD & ROBINS.

MISS DRAPER'S SEMINARY.
THE Summer Term of MISS DRAPER'S SEMINARY will commence on Wednesday, the 13th of May next.
Hartford, April 18.

TO PRINTERS.

WANTED, FOUR COMPOSITORS at this office.

POETRY.

For the Secretary.
MY FATHER'S HOUSE.

There is a place of waveless rest,
Far, far above the skies,
Where beauty lives eternally,
And pleasure never dies:—
My Father's house—my heavenly home,
Where glorious mansions stand,
Prepared by God himself for all
Who seek "Emanuel's land."

When tossed upon the waves of life,
With fear on every side,
When loudly howls the gathering storm,
And foams the angry tide,—
Beyond the storm, beyond the waves,
Beats forth the light of morn,
Bright beaming from my Father's house,
To cheer the soul forlorn.

And even when the hour draws nigh,
With all its dreaded gloom,
When death shall burst the bands of life,
And sink us in the tomb,
The light of yonder heavenly House
Shall cheer the parting soul,
And o'er it mounting to the skies,
A tide of rapture roll.

In that blest Home of changeless joy,
Earth's parted friends shall meet
With smiles of love that never fade,
And happiness complete;
O there adieu are sounds unknown,
Death frowns not on that clime,
But life in glorious beauty blooms,
Eternal and sublime!

Detroit, April, 1835.

R. T.

The article given below, is hailed and welcomed the more, coming from the source it does, Episcopalianism. If we are not deceived, we sincerely rejoice in every attempt of any body of professed Christians, to elevate the claims of God to holiness and vital piety in those who are to preach the gospel. We copy the article, not because we think it perfect, but because it contains many things worthy the consideration of Baptists, no less than others.

From the Christian Witness.

PURITY OF THE CHURCH.

In the last article on this subject, reference was made to the necessity of guarding the entrance into the ministry of the church, as a means of preserving its purity. This is a topic of absorbing interest, and will justify a few moments recurrence to it.

Amongst us, the door of entrance into the ministry is ostensibly secured by a two-bolted lock. The key, which turns the one bolt, is a given standard of human learning. That which turns the other is the scriptural rule of Christian character. All this is exactly as it should be; and now, all we need on this point is, if possible, such a construction of the lock as to secure it from being ever opened by false keys. By our Theological Seminaries, and our canonical and other provisions for their efficiency, we have recently done much towards raising the standard of literary, scientific, and theological qualifications for the ministry amongst us; thus rendering it more difficult than it once was to throw back the first bolt in our safety-lock. But while this has been done, the second, and altogether more important bolt has been left to move too easily, at the touch of almost any key, whatever its size or whatever its shape. What is meant is, that there is still too little attention paid by those who receive our candidates for the ministry to the all-important matter of their religious qualifications; to the question whether they are truly converted from sin to holiness; whether they have ever met with that change which the bible requires, which makes men "new creatures in Christ;" and without which there is no "entering into the kingdom of heaven."

It is true that when our candidates present themselves for admission to our standing committees, they are required to bring certain written testimonials to their piety and other qualifications for the sacred office. But it is a well known and lamented fact that these testimonials are many times hastily and inconsiderately given, in the haste of business, or from a fear of offending by refusal, and without any question as to the religious experience or fitness of the applicants. It is true, like wise, that before our candidates are recommended to the bishop for orders, they are required to sustain certain examinations. But it is an equally well known and lamented fact that these examinations of ten turn wholly upon literary and theological qualifications, without one inquiry as to the personal religious feelings and fitness of the examined, without one proof that they are, themselves, the subjects of that spiritual regeneration, that renewing of the heart, which it is to be their office to explain to others.

And it is still further true, that when our candidates finally receive ordination, they profess to have been moved thereto by the Holy Spirit. But when they have begun wrong, this profession does not make them end right. There are many ways in which "a deceived heart" will reconcile itself to such a declaration. It is to be understood of the outward call to the ministry; or it is to be uttered amidst a momentary fluttering within, under a vague apprehension of its containing some mystery, which cannot be fathomed; or, it is one of the steps in course, which cannot be avoided after all the previous ones have been taken. At least, this much is true; experience shows that the required profession of being moved by the Holy Spirit never arrests the progress of those who have set their faces towards the ministry, by their religious qualifications what they may. "Obsta principis." Those who have begun with a mistaken idea of what constitutes a Christian, will carry the mistake through all their progress, and it will modify their understanding of all

the terms in which the Christian character, or a Christian's experience is described. "Obsta principis."

Those who have the care of our ministry should strike the evil at its root. The very first intimation of a desire, on the part of any one, to enter the ministry, should be the signal for a prayerful examination, on the part of his advisers, as to his spiritual qualifications for that office; and nothing but the clearest evidence of the new birth, a deep and intelligent spirit of piety, a thorough consecration of soul to Christ, should ever be made a ground of encouragement to him to proceed. Much less should indiscreet advisers urge forward to the ministry the youthful possessor of talent and genius, of however brilliant an order: or give the least encouragement to rampant ambition in his first unholy strides on the upward way to ecclesiastical honors.

The circumstances of the present time clothe the foregoing suggestions with little less than infinite importance. Our population is almost every year swarming into new millions; while with accompanying growth, our church is breaking forth on the right hand and on the left, and with her multiplying voices calling to us, from every side, "Give us ministers—give us ministers." Alas, we have few or none to give; and painful solicitude for the wants that press upon us, in the cries of famishing souls, is almost enough to make us willing to hazard the experiment of hurrying into our ministry all who can be found, of whatever grade of qualifications, and by whatever inducements they may be prevailed upon to enter. At the same time, the expedients adopted by other denominations, for educating their own supply of preachers, are bringing forward, amongst multitudes of able and holy men, some, who prove ultimately disqualified for their work, and who, after a period of trial among their brethren, entirely fail of success in their calling.

Under all these circumstances, is it not plain that we need a most divinely vigilant eye over all the entrances into our ministry; and that if we suffer the pressure of wants around, to betray us into too great laxity of practice in admitting candidates for orders, either from the youth of our own church, or from those, who may propose to transfer their ministry from a different denomination, we shall inevitably lay ourselves open at numberless points to the influence of all impurity—if not in doctrine, yet at least, in practice? Let the church spread as far and as fast as holy and sound men can be introduced into her ministry, to carry her pure, healthy, and vigorous, abroad. But let her tendency to extension be utterly repressed, rather than by opening wide the gate of her ministry to let in a flood of corruption, which shall carry her impure, diseased, and full of moral death through the land.

S. P.

From the Sailor's Magazine.

SABBATH BREAKING ON SHIP BOARD.

Mr. Editor,—

I saw some remarks in a late Magazine, about keeping the Sabbath on board of ships, and I wish to make a few of my own. Perhaps they may serve as seeds of thought in the minds of those who may read them. All that I would say on the subject I have not time to say now, but I will take some future opportunity.

For a short time past, the owners of our packet ships have adopted the plan of deferring their day of sailing when it falls on the Sabbath. This looks very well on paper, it is true, but these same owners do not hesitate to send their ships off into the stream on Sunday, and to make all necessary preparation for their sailing on the next day.

A few weeks since, as I was walking along South street, on a Sunday morning, I saw one of the Liverpool packets dropping off in the stream, and being well acquainted with the ship and her arrangements, I took my pencil and made a minute of the number of persons who, in consequence, were prevented from going to church, and compelled by their necessity to violate the plainest and most express of God's commandments, viz. sailors, 20; captain and two mates, 3; cook and stewards, 5; longshore-men, 8; shipping master and 2 runners, 3; sailor landlords 3; pilot, 1; cartmen 3; boatmen 2; steersman passengers, 34; total, 82. This was the number actually engaged; then there were the wives, children, and friends of these men, who would necessarily be obliged to give their attendance, and then there was the owner himself, for whose individual interests the religious duties of at least 100 persons are sacrificed.

I had a young friend for whose welfare I felt some anxiety, and for whom I was in the habit of calling every Sunday morning to go to church; he belonged to a packet in the same line with this ship, but I invariably found him at work with a gang of men, scouring ("holystoning") decks, and hauling out lifts and braces; so that he could never get away in time to go in the morning, and by the time his work was over he felt ill-natured and would not go in the afternoon. And the last Sunday the ship was here he was compelled to stay on board all day, because they were screwing cotton in the hold. And yet the owners of these ships are professedly religious men.

These are not peculiar cases, for any body acquainted about South street, knows that Sunday is a favorite day for clearing and putting things to rights.

I was on board a London packet two years ago, and the Sunday before we arrived here the captain kept all hands at work all day rattling down the rigging.

I belonged to a Havre packet last winter, and the captain had her painted on Sunday, because it was a leisure day. I belonged to another Havre packet summer before last; during our outward passage, a French lady played cards all one Sunday forenoon on the quarter deck; the next day, as she rose from the supper table to retire to her state room, she fell down and immediately expired.

Three years ago, I belonged to an American man-of-war, lying in the harbor of Rio Janeiro; the captain and officers gave a splendid ball by invitation, one Sunday afternoon, to a party of ladies and gentlemen from the shore.

I belonged to a ship, and the captain wanted to paint her one Sunday at sea, because it was a fine day, but it had pleased God to instruct me in my duty, and I had no hesitation in refusing to give any assistance myself. The captain, to show his contempt of such squeamishness, took a paint pot and brush and worked away from seven bells in the morning until four in the afternoon. It so happened that during the night a storm arose, and all the paint was washed off that had been so industriously put on during the day.

I have often, when laying in South American ports, on board of an American vessel, been compelled to take in and discharge cargo on the Sabbath, or go to prison.

Since I have followed a sea life, I have met with many pious, good men, in a ship's fore-castle; but I have never been my lot to sail with a pious officer, or even an officer strictly temperate; and fearing that I never should, for sailors have not a choice of ships, and when necessity compels them, they must go to sea; and feeling perfectly clear as to my duty, and knowing that I must either disobey the commands of my officers and owners, or of my God, I have quitted the sea, at some sacrifice of worldly matters, it is true, but I know in whom I have trusted.

Before I ever had any religious thoughts about the matter, I have experienced great bitterness of feeling at being forced to work on the Sabbath when lying in port, and have cast my eyes ashore and have seen how holy and still and quiet all was there, and I have thought of myself, what kind of crooked religion is this that shuts out sailors from its blessings, and while people on the land feel it their duty to suspend their accustomed labors, we on the water must continue ours? A SAILOR.

From the S. S. Treasury.

STORY OF POOR JACK.

The following is an authentic and deeply affecting story of a little colored lad. His sad history is the history of a large portion of his race. Let not the length of the story deter you from reading it, dear children, for, if you have a heart to feel, it will interest and affect you.

As a lady was passing along the streets of B—, her attention was attracted by a collection of small boys, who were intent on vexing a poor little colored boy that happened to come in their path. On recognizing one of them as the school mate of her son, she inquired in a tone of affectionate rebuke, how he could engage in such cruel sport, and then inviting him to walk by her side, she related the following story.

Jack P—, a colored boy, joined the Sabbath School when very young; and his teacher said he was one of the best behaved, and most studious little fellows she ever saw. He had an expressive countenance, and was so lovely and affectionate in his manners, and so attentive to receive instruction, that all who knew him, said he would be an excellent and sensible man. But it was not long before Jack grew disobedient and inattentive; and sometimes he was very surly. People told his teacher that she must not wonder at this change, for it was "the real nigger temper that he manifested; and niggers would be ugly, for it was their nature." But his teacher did not listen to such foolish and wicked notions. She knew that every child had an evil heart, and that none could be fit for heaven until they repented and prayed to Jesus Christ for pardon. She did not believe that colored children were any worse by nature than white children; and she thought if they were treated as kindly, and instructed as well, they would be quite as intelligent and amiable. So she determined to talk kindly with Jack, and see if he would not leave off his bad behaviour. At first, he was so obstinate and surly, that she feared he would not listen to anything she might say. But she kept on talking, and prayed in her heart that God would soften his feelings.

"My dear boy," said she, "I have always loved you very much, and you used to love me. Until lately you were the best scholar in the class; and I thought, if God should spare your life, you would improve more and more, and do much good in the world. It grieves me to find you so sadly changed. It grieves me to find you do not love me. Oh, what has made you so unkind? Tell me, my child, what I can do to make you good again."

Poor Jack could hold out no longer; and, bursting into tears, he wept as if his little heart would break. "I do love you ma'am, I do love you," said he, trying to stifle his sobs; "but—but—" "But what, my dear?" "But I'm a nigger! I'm nothing but a nigger!" "What do you mean, my child?" "Why, when I go along the street, the little white boys hoot after me, and cry, 'Nigger! nigger!'" The gentleman, too, say, "Turn out, you blackey,—and I always shall be a blackey, if I live till I'm 40 years old. I can never be anything else, and I can't help acting bad. None of the white folks love me but you, and it is all because I'm a nigger. I've tried to be good as long as I can, and it's no use to try any longer."

His teacher told him that God was his friend, and that he should behave well, so as to please his heavenly Father. After conversing a long while about God and the Saviour, Jack promised to be a good boy, and strive to learn, because it would please God and please his teacher.

For two or three weeks, he kept his promise well. But he did not think enough about the Saviour, to make him truly patient and forgiving; and so it was not long before he was as sullen and obstinate as ever. He was ambitious and proud, as smart, sensible children are apt to be, and therefore he needed to take the more pains to get an humble temper. When conversing

with his teacher, he often renewed his good resolutions; but at last he would not listen even to her. He left the Sabbath School, and went on from bad to worse. He is now about 17 years old, and I fear there is no hope of his reformation. His teacher told me, the other day, that it made her heart bleed to see what a wreck he had become. She had tried in vain to persuade him to engage in some useful employment. He did not want to be a sweep or a shoe black, nor a cook, nor a barber, nor a waiter. Some time after, trying to make up his mind which of these to be, the scalding tears chased down his cheeks, and he declared he did not care what became of him. His teacher told him these were all honorable occupations, and he ought not to despise them. "I do not despise them," said he, "but why should not a colored boy have a choice of business, as well as a white boy?" There were some white boys in the neighborhood fitting for college, and he thought if he could go, he would study harder than any of them, and be a great scholar, in spite of his color. He said if any body would engage him to tend store, or be willing to teach him a trade, then he would be contented, and nobody should have cause to complain of him. Alas, poor fellow, thought his teacher, I know not how to comfort him. A white parent feels happy to see such a desire for learning and respectability in his child; but a colored parent, that has such a boy, can only weep for him.

Now, my dear, if that poor boy whom you have just been teasing, should turn out like Jack, would it not distress you to think that you perhaps, helped on his destruction? Always remember that God is the Maker of all the people that live on the earth; and, if we neglect or despise any of them because we do not think they look as well as we do, then we neglect and despise God. Very few of all the nations in the world are white, and we do not know but what God likes the colored ones, as well as the white ones. Indeed, God says in his holy word, that he is no respecter of persons. Now, if any body will not love his neighbor as himself, because he has a different complexion, will God be pleased, do you suppose? Will he not think it is very proud and foolish behaviour, and be very angry with such wickedness?

CORA.

HONEY OF TREBIZOND.—Mr. E. K. Abbot, in a letter read before the Zoological Society of London, gave some account of the famous honey of Trebizond, spoken of by Xenophon in his history of the retreat of ten thousand Greeks, as having produced the effect of temporary madness, or rather drunkenness, on all who eat of it, without, however, causing any serious consequences. It is supposed to be from the flowers of the *Azalea Pontica*, that the bees extract this honey, that plant growing in abundance in this part of the country, and its blossoms emitting the most exquisite odor. The effect which it has on those who eat it, is, as Mr. Abbot has witnessed, precisely that which Xenophon describes; when taken in a small quantity, it causes violent headache and vomiting, and the unhappy individual who has swallowed it resembles as much as possible a tipsy man; a large dose will completely deprive him of all sense and power of moving for some hours.

STONINGTON INSTITUTE For Young Ladies.

THIS Institution will be opened for the reception of pupils on the first Wednesday in May next. There will be three terms of study in each year; consisting of fifteen weeks each, commencing on the first Wednesday in January, the first Wednesday in May, and the second Wednesday in September.

The first object of studying a science is to develop the mental powers; and the second, the acquisition of knowledge. The teachers of this Institution, ever keeping these objects in view, will teach their pupils to reflect and reason, as well as to read and remember.

That health may be preserved, and grace in motion, and ease in manners produced, there will be daily opportunities for practice in Calisthenics.

The discipline of the Institution is intended to be strictly parental. The teachers will endeavor to cultivate the most kind and familiar intercourse with their pupils, and influence them to do right, by appealing to the better principles of the heart. Particular regard will be paid to the morals of the pupils. To promote pure morality, therefore, our religious influence will be direct, but not sectarian.

There will be a Preparatory Department, in which instruction will be given in reading, spelling, and the rudiments of geography and arithmetic, together with plain sewing.

To illustrate the principles of Natural Philosophy and Astronomy, the Institution will be furnished with suitable apparatus.

Exercises through the year in reading, grammar, and composition, &c. Among the books that will be used in the Institution, are the following:—Smith's Arithmetic, Malt's Brains and Olney's Geographies, Book of Commerce, Parley's First and Second Books of History, Historical Class Book, Grundy's Geometry, Lincoln's Botany, Smellie's Natural History, Comstock's Natural Philosophy, Comstock's Chemistry, Vose's Astronomy, Burritt's Geography of the Heavens, Paley's Natural Theology, McIlvaine's Evidence of Christianity, Newman's Rhetoric, Hedge's and Whately's Logic, Parkhurst's Moral Philosophy, Watts on the Mind, Abercrombie's Intellectual Philosophy, (Abbott's Edition,) Gambier's Moral Philosophy.

Books can be procured of the Principal, at cost.

PRICES OF TUITION.

Preparatory Department,	\$2 50 per term.
In the higher Department,	
Reading, Grammar, Geography, and	
Arithmetic,	3 75 " "
Other English Branches,	5 00 " "
French,	7 50 " "

EXTRA CHARGES.

Drawing and Painting,	\$3 00 " "
Ornamental Needlework,	1 00 " "
Calisthenics,	1 00 " "

Board can be obtained with the Principal, and in other respectable families in the village, for \$1 50 per week, or \$1 75, washing included.

Fuel and lights extra.

P. S. Parents desiring to send their daughters, are requested to notify the Principal, as soon as possible.

JEROME S. ANDERSON, Principal.

ELIZABETH W. ALLEN, Vice Principal.

REV. DR. GOING, New-York, Rev. G. F. Davis, Hartford, Conn.; Rev. S. S. Mallory, Norwich.

Swil

UNITED STATES BAPTIST TRIENNIAL REGISTER, FOR 1836.

THE Board of Managers of the Baptist General Tract Society, propose to publish the second number of the *United States Baptist Register* in the month of March, 1836, provided 1500 subscribers for the work are obtained by the first day of January, 1836; otherwise the work will not be published. Information is respectfully solicited respecting the following subjects which the Register is intended to embrace:

1. An account (particularly of the present state and condition) of every Baptist Institution in the United States and British Possessions in America, including Associations, Churches, Colleges, Academies, Conventions, Mission Societies, &c.
2. Tables, exhibiting the names of Associations, Churches, their Pastors and Licentiates, the number of baptisms in 1835, the total number of church-members—the time when each Church and Association was constituted, and the Post Offices most convenient to the churches.
3. Brief remarks respecting the history and the present condition of Churches and Associations.
4. The names of Corresponding Secretaries of Associations and other bodies, with their Post Office addresses. Also, the times and places of Associational meetings in 1836.
5. Brief, well written, interesting sketches, of a denominational character, whether historical, biographical, doctrinal, or practical.
6. Ordinations—Deaths of Baptist Ministers—Churches constituted, &c.
7. An account of the Baptists throughout the world, and a brief view of other denominations.

A printed copy of the minutes, or proceedings and conditions of every religious and literary body of Baptists in the U. S. for 1835, is wanted; and where any of these cannot be had, or in case that any of them should be deficient in the kind of information wanted, that deficiency should be supplied by a written communication.

TERMS.—The Register will be printed on good paper, and contain not less than 200 octavo pages. It will be well bound in double paper covers and sent to subscribers by mail, or delivered at any of the principal seaport towns, at *One Dollar* a copy. Subscribers ordering it full bound will be charged \$1 25 a copy. Such cannot receive it by mail, as no bound books are allowed by the post office laws to be thus transported. Subscribers ordering it sent by mail, must pay the postage at their own post office, which will not exceed 30 cents, and will probably be about 25 cents. If payments not made in advance, will be expected immediately on the reception of the work.

TERMS TO AGENTS.—The Register will be delivered in any of the principal seaport towns, to Agents who will be considered responsible for the whole amount ordered, on the following terms: viz. In paper covers, \$5 for six copies—\$10 a dozen—\$75 a hundred; Full bound, \$6 for six copies—\$12 a dozen.

All ministers of the Gospel, and other brethren friendly to the object, who are in good standing in the denomination, are requested to act as Agents for the work.

Subscriptions and all communications for the work, should be forwarded to the subscriber in Philadelphia, as early as practicable.

Agent Baptist General Tract Society.
Philadelphia, February, 1835.

NEW GOODS.

JOSEPH W. DIMOCK, MERCHANT TAILOR.

HAS just returned from New York with a complete assortment of Goods for the Spring trade, consisting in part, of the following, viz.—

Wool Dyed Blk, Sup. Imperial Blue, Black, Dala, Adelaide, Polish and Invisible Green, Olive, Drab, Mixed, and Brown Broadcloths.

Sup. Black, Ribbed and fancy colored Cassimeres, Heavy Black and Plaid Satin, Shawl, Marcellines and Valencia Vestings, Brown, Black, and Green Bonnets, and Summer Camlets, Merino Cloths, Ermine, Diagonal Drills, Superfine Battens, Velvets, Hosiery, Gloves, Suspenders, Linen Bottoms and Collars, Rubber Straps for Pantaloons, Hdkfs. Cravats, Stocks in great variety. Tape Measures, Buttons, Silk and Twist, together with every article of trimmings suited to the trade.

Spring Fashions received. Particular attention paid to Cutting custom. All orders faithfully executed.

WANTED.—One or two good Journeymen. Hartford, March 28, 1835. Swil

PRIVATE INSTRUCTION.

THE second term of Misses E. and J. Watson's school will commence Wednesday, May 20th. April 18. Swil

REMOVAL.

THE subscriber has removed into Front street, two doors south the Conn. Silk Manufacturing Company, formerly the Hartford Brewery, where he will keep constantly on hand a choice assortment of Family Groceries, and most articles kept in a Retail Store.

JASPER M. GLAZIER.
Hartford, April 11. Swil

PROTECTION

INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

Wm. W. Ellsworth,	Martin Cowles,
Solomon Porter,	Martin Welles,
Jeremiah Brown,	Henry Waterman,
Merrick W. Chapin,	Samuel Kellogg,
James B. Hosmer,	Daniel Hopkins,
Nathan Morgan,	Charles Sheldon,
Henry Hudson,	Henry A. Perkins,
Roderick Terry,	Horatio Alden,
Edward Watkins,	Joshua P. Burnham,
Thomas C. Perkins,	C. H. Northam,
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WM. W. ELLSWORTH, President.
THOMAS C. PERKINS, Sec'y.

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AT THIS OFFICE.